

THE LIBERATOR
PUBLISHED WEEKLY, AT
NO. 11, MERCHANTS' HALL, BY
GARRISON AND KNAPP.
WM. LLOYD GARRISON, EDITOR.
TERMS.
Two Dollars per annum, payable in advance.
If not paid at the end of six months—\$3.00 at the expiration of the year. NO DEVIATION WILL BE MADE FROM THIS RULE.
All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent importunities of our enemies. Those, therefore, who wish their letters to be taken out of the Post Office by us, will be careful to pay their postage.
An advertisement making one square, or a space of equal length and breadth, will be inserted one month for \$1. One less than a square, 75 cents.
REFUGE OF OPPRESSION.
A PROTEST.
MR. EDITOR.—I have seen it stated in the New York papers, that 'Gen. Jones, of Washington City, D. C., has offered his plantation for the purpose of educating African youth' and beg to say a word in your paper in regard to it.
I am aware that much credit is due to the Northern States, as a people, for the disposition they have always discovered to elevate the character of the nation by good works; but to conceive it possible to raise the character of blacks in any part of the Southern States, or in any way to better their condition in life, under the present state of things, is in my opinion, visionary and absurd. I remember an effort was made within a few years, in one of the New England cities, to produce such a change of sentiment among the people as was supposed would open the way for establishing a Seminary of learning for blacks, on a scale little inferior to that of the first college in the Union, and strange as it is, the course adopted produced to a great extent the effect desired; but, unfortunately, the part of the community discovered the error, foresaw the consequences, and rejected the schemes of the fanatics who attempted to impose upon them.
I cannot, therefore, in view of the fact recited, imagine what possible benefit can arise from such philanthropic gentlemen's liberality. Nor, I protest against all such courses, because the period is not remote when the Southern people will unite in crying down such outrages upon good sense as are daily occurring to our eternal disgrace, to say nothing of the destruction of that unanimity of feeling among us which every patriot is bound to cultivate and preserve.—*Apalachicola, Flor.*

THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 9.
BOSTON, MASSACHUSETTS.] [SATURDAY, MARCH 1, 1834.

SLAVERY.

[From the Christian Watchman.]
VIEW OF SLAVERY.—No. 4.*

Inconsistency in opinion and conduct may sometimes not be a crime. If the men who signed that solemn instrument, the Declaration of Independence, July 4, 1776, were such weak men that they could not understand what they subscribed; and, if the same was true of the signers of the Articles of Confederation, agreed to July 9, 1778, and ratified March 1, 1781; and, if the same was true of those who signed the Constitution of the United States Sept. 17, 1787, then the inconsistencies, involved in those three great State papers, may be set down to the score of unintentional mistake.

It will not be denied that all of these instruments are intimately related to each other, and in their fundamental principles might well be expected to harmonize. They are the doing of the same community touching the same thing. Sixteen of the signers of the Declaration of Independence were also signers of the Articles of Confederation, and several of them signers of the Constitution.

Whatever other changes might naturally take place in the political views of these public agents, or in the community for which they acted, it would not be reasonable to look for any change in relation to the great fundamental doctrine laid down in their Declaration, that 'all men are created equal'; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security.

Our fathers, having declared these 'self-evident' principles of political morality to all the world, never made any retraction of any of them; but they went on, under this broad shield, to resist aggression and to throw off the incumbent government, and to establish one of their own choice.

Accordingly, in the third article of confederation, they say—'The said States hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their liberties, and their mutual and general welfare, &c.' But they had only reached the fourth article, when they began to insinuate, for they did not explicitly avow, that however sound was their creed, they did not intend to square their practice by it. With the help of the numerous colored people within the limits of the country, some of whom were already 'free,' they had thrown off an oppressive government; but now they began to make a distinction between 'the free inhabitants'—'the free citizens'—and some other inhabitants' or 'citizens,' implying that there were among them some 'men' who were not created equal and were not 'endowed by their Creator with certain inalienable rights'—(self-evident) among which are life, liberty and the pursuit of happiness.

They do not tell the world that there were any among them but 'free inhabitants,'—free citizens—and so strong was the impression, made on the minds of foreign nations, by the 'Declaration of Independence,' of the universality of free citizenship in the United States, that, when, afterwards, they heard of slaves in this nation, they were incredulous of the report.

No other allusion is made to the subject of slavery in the ARTICLE OF CONFEDERATION than the one already mentioned. But, when the CONSTITUTION was formed, this subject is recognized with a little more distinctness, perhaps.

'Representations and direct taxes shall be apportioned among the several States, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, Three Fifths of all other persons.' I. Art. III. Sec. Constitution U. S.

SLAVERY.

[From the Christian Watchman.]
VIEW OF SLAVERY.—No. 4.*

Inconsistency in opinion and conduct may sometimes not be a crime. If the men who signed that solemn instrument, the Declaration of Independence, July 4, 1776, were such weak men that they could not understand what they subscribed; and, if the same was true of the signers of the Articles of Confederation, agreed to July 9, 1778, and ratified March 1, 1781; and, if the same was true of those who signed the Constitution of the United States Sept. 17, 1787, then the inconsistencies, involved in those three great State papers, may be set down to the score of unintentional mistake.

It will not be denied that all of these instruments are intimately related to each other, and in their fundamental principles might well be expected to harmonize. They are the doing of the same community touching the same thing. Sixteen of the signers of the Declaration of Independence were also signers of the Articles of Confederation, and several of them signers of the Constitution.

Whatever other changes might naturally take place in the political views of these public agents, or in the community for which they acted, it would not be reasonable to look for any change in relation to the great fundamental doctrine laid down in their Declaration, that 'all men are created equal'; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security.

Our fathers, having declared these 'self-evident' principles of political morality to all the world, never made any retraction of any of them; but they went on, under this broad shield, to resist aggression and to throw off the incumbent government, and to establish one of their own choice.

Accordingly, in the third article of confederation, they say—'The said States hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their liberties, and their mutual and general welfare, &c.' But they had only reached the fourth article, when they began to insinuate, for they did not explicitly avow, that however sound was their creed, they did not intend to square their practice by it. With the help of the numerous colored people within the limits of the country, some of whom were already 'free,' they had thrown off an oppressive government; but now they began to make a distinction between 'the free inhabitants'—'the free citizens'—and some other inhabitants' or 'citizens,' implying that there were among them some 'men' who were not created equal and were not 'endowed by their Creator with certain inalienable rights'—(self-evident) among which are life, liberty and the pursuit of happiness.

They do not tell the world that there were any among them but 'free inhabitants,'—free citizens—and so strong was the impression, made on the minds of foreign nations, by the 'Declaration of Independence,' of the universality of free citizenship in the United States, that, when, afterwards, they heard of slaves in this nation, they were incredulous of the report.

No other allusion is made to the subject of slavery in the ARTICLE OF CONFEDERATION than the one already mentioned. But, when the CONSTITUTION was formed, this subject is recognized with a little more distinctness, perhaps.

'Representations and direct taxes shall be apportioned among the several States, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, Three Fifths of all other persons.' I. Art. III. Sec. Constitution U. S.

SLAVERY.

[From the Christian Watchman.]
VIEW OF SLAVERY.—No. 4.*

Inconsistency in opinion and conduct may sometimes not be a crime. If the men who signed that solemn instrument, the Declaration of Independence, July 4, 1776, were such weak men that they could not understand what they subscribed; and, if the same was true of the signers of the Articles of Confederation, agreed to July 9, 1778, and ratified March 1, 1781; and, if the same was true of those who signed the Constitution of the United States Sept. 17, 1787, then the inconsistencies, involved in those three great State papers, may be set down to the score of unintentional mistake.

It will not be denied that all of these instruments are intimately related to each other, and in their fundamental principles might well be expected to harmonize. They are the doing of the same community touching the same thing. Sixteen of the signers of the Declaration of Independence were also signers of the Articles of Confederation, and several of them signers of the Constitution.

Whatever other changes might naturally take place in the political views of these public agents, or in the community for which they acted, it would not be reasonable to look for any change in relation to the great fundamental doctrine laid down in their Declaration, that 'all men are created equal'; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security.

Our fathers, having declared these 'self-evident' principles of political morality to all the world, never made any retraction of any of them; but they went on, under this broad shield, to resist aggression and to throw off the incumbent government, and to establish one of their own choice.

Accordingly, in the third article of confederation, they say—'The said States hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their liberties, and their mutual and general welfare, &c.' But they had only reached the fourth article, when they began to insinuate, for they did not explicitly avow, that however sound was their creed, they did not intend to square their practice by it. With the help of the numerous colored people within the limits of the country, some of whom were already 'free,' they had thrown off an oppressive government; but now they began to make a distinction between 'the free inhabitants'—'the free citizens'—and some other inhabitants' or 'citizens,' implying that there were among them some 'men' who were not created equal and were not 'endowed by their Creator with certain inalienable rights'—(self-evident) among which are life, liberty and the pursuit of happiness.

They do not tell the world that there were any among them but 'free inhabitants,'—free citizens—and so strong was the impression, made on the minds of foreign nations, by the 'Declaration of Independence,' of the universality of free citizenship in the United States, that, when, afterwards, they heard of slaves in this nation, they were incredulous of the report.

No other allusion is made to the subject of slavery in the ARTICLE OF CONFEDERATION than the one already mentioned. But, when the CONSTITUTION was formed, this subject is recognized with a little more distinctness, perhaps.

'Representations and direct taxes shall be apportioned among the several States, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, Three Fifths of all other persons.' I. Art. III. Sec. Constitution U. S.

SLAVERY.

[From the Christian Watchman.]
VIEW OF SLAVERY.—No. 4.*

Inconsistency in opinion and conduct may sometimes not be a crime. If the men who signed that solemn instrument, the Declaration of Independence, July 4, 1776, were such weak men that they could not understand what they subscribed; and, if the same was true of the signers of the Articles of Confederation, agreed to July 9, 1778, and ratified March 1, 1781; and, if the same was true of those who signed the Constitution of the United States Sept. 17, 1787, then the inconsistencies, involved in those three great State papers, may be set down to the score of unintentional mistake.

It will not be denied that all of these instruments are intimately related to each other, and in their fundamental principles might well be expected to harmonize. They are the doing of the same community touching the same thing. Sixteen of the signers of the Declaration of Independence were also signers of the Articles of Confederation, and several of them signers of the Constitution.

Whatever other changes might naturally take place in the political views of these public agents, or in the community for which they acted, it would not be reasonable to look for any change in relation to the great fundamental doctrine laid down in their Declaration, that 'all men are created equal'; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security.

Our fathers, having declared these 'self-evident' principles of political morality to all the world, never made any retraction of any of them; but they went on, under this broad shield, to resist aggression and to throw off the incumbent government, and to establish one of their own choice.

Accordingly, in the third article of confederation, they say—'The said States hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their liberties, and their mutual and general welfare, &c.' But they had only reached the fourth article, when they began to insinuate, for they did not explicitly avow, that however sound was their creed, they did not intend to square their practice by it. With the help of the numerous colored people within the limits of the country, some of whom were already 'free,' they had thrown off an oppressive government; but now they began to make a distinction between 'the free inhabitants'—'the free citizens'—and some other inhabitants' or 'citizens,' implying that there were among them some 'men' who were not created equal and were not 'endowed by their Creator with certain inalienable rights'—(self-evident) among which are life, liberty and the pursuit of happiness.

They do not tell the world that there were any among them but 'free inhabitants,'—free citizens—and so strong was the impression, made on the minds of foreign nations, by the 'Declaration of Independence,' of the universality of free citizenship in the United States, that, when, afterwards, they heard of slaves in this nation, they were incredulous of the report.

No other allusion is made to the subject of slavery in the ARTICLE OF CONFEDERATION than the one already mentioned. But, when the CONSTITUTION was formed, this subject is recognized with a little more distinctness, perhaps.

'Representations and direct taxes shall be apportioned among the several States, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, Three Fifths of all other persons.' I. Art. III. Sec. Constitution U. S.

convenient season be kindly and respectfully admonished that season is now.
I think, Mr. Editor, you have received your full quota of a commodity, which comes as near abuse as it can and miss, even from this class, and if this article is too much like a 'firebrand,' I think you had better not admit it—as people discriminate strangely now-a-days; for, if it was a little more correct and scriptural, it might be mistaken for 'Garrisonism.'

EXTRACT OF A LETTER FROM NORTH-AMPTON, MASS.

MR. EDITOR.—Before I began to read the Liberator, I knew but little or nothing about you or your paper. I had barely heard (I think at the time of the Southampton insurrection) that there was a man in Boston who was exerting his influence to spread discord and discontent among the negro race. As to the Colonization Society, I knew but little what it was doing, though I always supposed its objects, its influence and operations to be good; for I knew great men, and I believed good men, were engaged in its cause; and when its agents came along, holding up suffering Africa's wants, I cast in my mite towards its support. But when the Society held a meeting in the first church on the subject, last 4th of July, two of the Liberator's were carelessly dropped into the contribution box, instead of bank notes. I did not hear Mr. Buffum's address when he was in this town; but I understood he was met on even ground by some of the most able men of the town, his arguments refuted, and he lapsed out of the house by his hearers (!) Being met by such men of worth and intelligence, and yielding the field, (as I was told he did,) I concluded at once that he was either misguided and deluded, or a bad man engaged in a bad cause. By reading your paper, I have myself become a firm abolitionist. But if the cause of the colonizationist is bad as you fairly prove to be, I cannot see why our northern men engage in it, unless they are deceived, which I know cannot be the case with them all.

I am confident that ignorance is the greatest blot that lies before the wheels of your car; but light and truth are beaming forth, and your cause is making a rapid advance, and will continue to advance so long as laws are passed to prohibit instruction to any of our race, and a durable coat of tar offered its supporters. Sir, there is but just opposition enough to make it go well; but go it does, and go it will, until the captive goes free—although I fear it will convulse our national union.

My heart has often been made to bleed to see so much abuse cast upon the black man and woman, as they pass the streets, merely because their skin is darker than their persecutor's; and their education entirely neglected, because none would instruct them, or because none would associate with them. I rejoice now that their cause is so ably maintained. I have, of late, with the aid of your paper, advocated freely the cause of the degraded African; but I am generally defeated. I am told he is capable of being nothing but a slave. I have been told by one who reads much, and is well acquainted with history, that the negro race can be traced down through the Oorang Outang to the monkey race, and he can make many believe it. I am told that if the slaves are set free without colonization, they will come up like the locusts of Egypt to pillage and plunder and undermine the honest laborer.

Yours, &c.

A NEW ITEM.

MR. EDITOR.—I noticed a trifling colonization item of expense, to which Agents in their public addresses are not always careful to advert, somewhat incidental, but still would probably amount to a few dollars in the aggregate.

In a letter of Gov. Meachin to Mr. Gurley, dated January 25, 1832, published in the African Repository, he says: 'We can receive a thousand emigrants this year, provided the lumber, shingles and nails are sent out by the two first expeditions.' It appears, then, that it is 'expedient' to colonize their dwelling houses, [as another writer mentions that it will not do to expose them to the 'night air!'] Much has been said by the friends of that scheme about its preliminary operations. It would seem that they have had some occasion for so doing, and ever will have. The pine is a tree of great longevity: Query—Would it not be expedient for that Society to transport, with their own consent certainly, some two or three millions of young trees of that kind, for the use of future emigrants? Gov. Meachin's request to Mr. Gurley, reminds me of the honest Hibernian, (who, as well as the Liberator Colony, was rather the worse for steam,) on being directed to go into the field to dig potatoes, replied to his employer, 'If you want any potatoes dug, bring 'em along!'

TWO FACTS FOR CONTRAST.

1. THE COLONIZATION SOCIETY OF PORTLAND, MAINE, which, it has been boastingly vaunted, contains 500 members, has never had a meeting since it was first formed—and has presented \$100 to the funds of the Parent Society; and this has been advanced by an individual member, in the name of the Society.

2. THE ANTI-SLAVERY SOCIETY OF PORTLAND, MAINE, which, as has been tauntingly asserted, contains but 10 members, has always held weekly meetings from the time of its formation—and has presented \$100 to the funds of the New-England Anti-Slavery Society, within a few weeks.—Comment were idle.

VERAX.

The Captain of a vessel at Kingston, Jamaica, writes to his owners under date of January 1st, complaining of the delays to which he had been subjected, on account of the holidays, and adds, 'the blacks have as much to say about it as any body. You might well suppose this, when you are a black jockey sitting on the bench and administering justice.'

MR. EDITOR.—The above paragraph is entire from the Atlas of Monday. What the erudite editor of that print means by it; what it is that 'the blacks have as much to say about it as any body' and what there is that they should not say as much about as any body, being free citizens; and further, why holidays should delay the Captain any the more because a black judge administers justice, is more than I can divine.

You will be so kind as to inform me, if in your power? and also why it is that every editor who professes himself a friend of that bankrupt society, which pretends to have the welfare of the colored population for its object, should endeavor by all possible means in his power to debauch and degrade them in the eyes of the people, which is the only light in which I view the paragraph above? It speaks well for a Yankee sea captain, sent out probably to bring home a cargo of rum.

[From the Genius of Universal Emancipation.]
TO PRUDENCE CRANDALL.
Heaven bless thee, noble lady, in thy purpose good and high!
Give knowledge to the thirsting mind, light to the asking eye;
Unseal the intellectual page, for those from whom dark pride,
With tyrant and unlovely hands, would fain its treasures hide.

Still bear thou up unyielding 'gainst persecution's shock,
Gentle as woman's self, yet firm, and moveless as a rock;
A thousand spirits yield to thee their gushing sympathies,
The blessing of a thousand hearts around thy pathway lies.

ELA.

[An Anti-Slavery Society has been formed in Peacham, Vermont. Another has been formed in Waitsfield, in the same State.]

DECLARATION

OF THE LOWELL ANTI-SLAVERY SOCIETY.

doubtful expediency, and one about which there is a division of opinion in the community? So far as this measure is not necessarily connected with our views as to the abolition of slavery, so far it is an injury rather than a benefit, because it connects an extraneous principle to one which should be brought before the American people, untrammelled and unprejudiced.' Now I think that abstinence is not a measure separate and distinct from anti-slavery principles, as C. R. supposes; but one with it, and belonging to it. He likewise says, it is 'a measure of doubtful expediency.' Now, if we who profess anti-slavery principles doubt the expediency of our not availing ourselves of the use of articles taken by violence, and fraud

while "it has no wish to interfere with the delicate but important subject of slavery," it has insinuated that one of its objects is the destruction of the system, and thus diverted the public attention from the *only* means of effecting that object. If its insinuations were just, it would be, per consequence, an Anti-Slavery Society. Whenever a society is formed for the extinction of any evil, we naturally expect that its members are not contaminated with the evil which they wish to extinguish. If a company of tipplers were to unite for the suppression of intemperance, we should unhesitatingly declare their object to be preposterous: they might indeed tell us that they were inveterate enemies to intemperance; but that circumstance rendered it improper for them, at present, to reform. We shall examine whether the Colonization Society is established on any better ground than the Society we have just supposed. In the first place, many of its advocates would produce the impression that one of its primary objects, as we have before stated, is the abolition of slavery in the United States. But by whom was the Society founded? By men who, trembling under the weight of their country's guilt, were determined that none but the feet of freemen should henceforth tread its soil? No: it was founded—and is managed principally by slaveholders—men who, instead of denouncing slavery as a sin of crimson dye, and entirely repugnant to every principle inculcated in the Gospel, have acknowledged its constitutional and legitimate existence; and in perfect accordance with this acknowledgement, "are ready to pass censure upon Abolition Societies in America," and deny the design of attempting emancipation either partial or general. After this exposition, it is not at all surprising that the first man which the Colonization Society elected to preside over its councils should have been a *domestic* Chris-

Look in particular at the history of our own country; treaty after treaty has been settled, and at the same time, battle after battle fought with the aborigines, from the first settlement down almost to the present day.

CAN MAN BE THE PROPERTY OF MAN

Some years since a southern slave absconded secretly from his master, and fled into the State of Vermont. He had not long enjoyed his freedom, when he was recognized and seized by his pretended owner, who claimed to be travelling in that section of the country. Agreeably to the law, the master was obliged to prove in a court of justice, that the slave was his rightful property, before he could take him back to his plantation. The slave was accordingly summoned to appear in court, while the master presented sufficient evidence, as he supposed, to prove his property. But the judge pronounced the evidence insufficient. The master was not to be baffled in so plain a case. He appeared

r- | is no peace, have **had** a powerful tendency.

crease and truckling did good. It is to their fellow plain men: except of Christ should do away all of the departure of we kneed national policy from this r slaveholder than a nation of any. The

Mr FILL making said that we have respectable mob to put a visionary far at large, with or without cover (tells that permitted Slavery South have thought of free American limitations, dismen of God from slavery of the country. But so it is sent in among the rights of humanity.) I conclude that we be found in things will tell that a daughter or opinion that suffered from for if a man, in his lips, wide door, we in the image, riously, we have, for so enlightened Two years so in private life, aims, laborer

Thoughts of which were done what I the place a Rev. John H Baptist Church parent moral the subject w feel of the pe own people, but as duty a man with a the grace of that we com Monday, the herewith ann Affection

[The above list of Officers number.]—E

DEAR SIR National Anti-Slavery Society of the last Monday propose of lifting people of color meeting, it will be spent in Congress, for the Columbia. A number of d country, and the number a wish you, sir, convenient, I who, in full even the tide poet, have to shamefully st too, without t to the man, with unuttera this fellow be will bow him, their rights be We should could be devi needed in this ecities. The invaluable pen poisonous sent very part of a

[The petition contained seven male,) all obli to the Hon been present to show a suc

Extracts I live in a Chronicle spr blasting all slave, except ed or driven Therefore, the in circulating

Although al ture nothing tured that my which you have the last press and I have persecu hand tempting to hand unsee Fear not, for the rights of m long be respect The past y four late miss to the c world. I return, and prears.

The cause of course is sion after his is laborers with ocate for ou nianity. We the University shaken one d by coloniz make them With us, the RANDALL

SETH GOLDSMITH has removed his
Book-Bindery, from 255 Washington
street, to No. 2, Franklin Avenue—near
Court-street.

LITERARY.

[For the Liberator.]

MARCH.

Winter's sudden exit!
Raise a high triumph arch
For the pioneer of Spring—
Every child will welcome March!

Though 't is not as April fair,
Nor exuberant as May;
Yet of this you are aware—
For them both it leads the way.

Shame on him it doth displease!
July's heat his two lips parch,
And his ears December freeze—
Who defames right honest March!

Winter, furious that his reign
Closes, vents his ugly spite;
Leaves behind a pestilent train,
His successor's name to blight.

How could mortal optics greet
Rudding flower or tasselled larch—
Nature's aspect, fair and sweet,
But for the forerunner March?

Higher mounts the golden sun—
Now the wintry air is halm—
Hail the reign of Spring begun!
Hail each new developed charm!

Call it what you will, my friend;
Ugly, peevish, fickle, starch—
In a month 't will have an end—
Hear, then, patiently with March!

In a month—'t will soon consume;
Yet, perchance, ere it is o'er,
You and I may find a tomb—
Let us squander time no more! W. L. G.

[For the Liberator.]

THE SLAVE.

AIR—Scots wha hae.

I.
Lo, in southern skies afar,
Mounted on Oppression's ear,
Rides a pale and sickly star—
God of slavery!

Misery, with ghastly train,
Dealing horror, woe and pain,
Sweeps along his fell domain,
Like the troubled sea.

II.
Sons of Freedom, favored high,
Oh! regard the suppliant eye!
Will you part the black man by,
Nor extend relief?

When the skies are bright and fair,
When ye breathe the fragrant air,
When the heart is free from care,
Heed his fearful grief!

III.
Scorch'd beneath the burning ray,
Lash'd along his weary way,
Toiling lonely, day by day,
In his clanking chain!

Scorn'd, deserted, ever free,
Those who boast of liberty,
Yet in cruel slavery
Deathless souls retain!

IV.
Date they steal, oppress, defraud?
Let them tremble—just is good!
See! he lifts his dreadful rod!
Clonds of vengeance burst!

As in wrath from pole to pole,
Lightnings flash and thunders roll,
Horrors seize each guilty soul—
It shall die accurs'd!

V.
When your hearts with fervor glow,
Round the altar bending low,
CHRISTIANS! crave a blessing now,
On the injured slave.

God of Justice, to whose throne
Rises oft the prisoner's groan,
Send, oh! send deliverance down,
And in mercy save! W.

New-Hampshire.

[For the Liberator.]

REPLY TO ADA.

Oh, injured people, 'in our brightest hour
Of conscious worth, of pride, of conscious power,
At once we 'd dare to aid the Christian part,
That well befits a woman's feeling heart:

With shame we 'd plead thy cause, so good and great,
For shame is ours that we begin so late.

Though 'skins may differ, 'thou dost justly claim
'A sister's privilege in a sister's name.'

'We are thy sisters, 'God has truly said,
That of one blood the nations he has made;
Yet woman, in this favored Christian land,
Has long unobscuring broke God's command;

But now the cruel 'wrong which wring thy heart,
Shall draw a throb of pity on our part—
'Though 'skins may differ, 'thou dost justly claim
'A sister's privilege in a sister's name.'

Daughter of Eve—my sister and my friend,
To thee the bond of friendship I extend.
'T is true that 'we must waver in the earth,
From whence the dark and fair have equal birth;

But while before a throne of grace I bend,
My prayers for thee and thine shall oft ascend,
That Freedom's sons may feel their guilt with shame,
And grant the rights which thou so proudly claim.

AUGUSTA.

*Thou shalt love thy neighbor as thyself.

[For the Liberator.]

CONSTANCY.

BY GEORGE HERBERT.

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true:
Whom neither force nor flattery can
Unpin or wrench from giving all their due.

Whose honesty is not
So loose or easy that a ruffling wind
Can blow away, or, glittering, look it blind:
Who rides his sure and easy trot,
While the world now rides by, now lags behind.

Who, when great trials come,
Nor seeks, nor shuns them; but doth calmly stay,
Till he the thing and the example weigh;
All being brought into a sum,
What place or person calls for, he doth pay.

Whom none can work or woo
To use in anything, a trick or sleight;
For, above all things, he abhors deceit:
His words and works and fashion too
All of a piece, and all are clear and straight.

Who never melts or thaws
At close temptations; when the day is done,
His goodness sets not, but in dark can run:
The sun to others wither'd laws,
And is their virtue; virtue is his sun.

Who, when he is to treat
With sick folk, women, those whom passions sway,
Allows for that, and keeps his constant way:
Whom others' faults do not defeat;
But though men fail him, yet his part doth play.

Whom nothing can procure,
When the wide world runs bias, from his will
To write his limbs, and share, not mend the ill.
This is the Mark-man, safe and sure,
Who still is right, and prays to be so still.

MISCELLANEOUS.

[From the Quarterly Register.]

CHARACTER OF PRESIDENT STORRS.

It need not be said, that a mind which could struggle to eminence through such an obstacle as corporeal infirmity, almost permanent and sometimes extreme, must be one of high order. For several months while Pres. Storrs was at Andover, he could devote but two hours a day to his books; but with this disadvantage, he displayed such a capacity for scientific acquisition, that one of his intimates at the seminary, Rev. Daniel Temple, observed of him, 'his mind is like a giant in a weak, shattered cage, and the giant cannot move without loosening all sides of the cage.' He was distinguished for steadiness, clearness, and purity of conception; power of thought, rather than quickness; the solid, acute and comprehensive, rather than the splendid and versatile; and a philosophical association of ideas, which was the more remarkable, as his literary course had been so often interrupted. First principles in all things, he seized with a capacious grasp; his opinions were his own, for he scorned to receive them from authority, he would defend them with regular, consecutive argument, and though they were not always true, he would always make them plausible. In conversation, he expressed his ideas with a chasteness, copiousness, and dignity of style, which are seldom surpassed; he disdained to trifle; and therefore exhibited an habitual steadiness, energy, and elevation of mind, which proved the rigid discipline to which he was subject.

When speaking of the dead, however, we have most to do with the qualities of the heart, and when speaking of Pres. Storrs, we choose to have most to do with them; for in his heart lay his high distinctions. He not only had much of that diffidence which is constitutional, but still more of that modesty which is a virtue. He was too retiring. Had he been less so, we should have known more of his excellence. He rarely spoke about himself, even about his religious exercises, and therefore left his habits of thought to be inferred from his daily conduct. No one, save he that had eaten bread with him, could know him, and he that knew him best, esteemed him most. He often seemed to love to be undervalued by others, and he generally undervalued himself.

Pres. Storrs was characterized by a singleness of aim. He had no prominent schemes of selfishness before his mind, and was therefore never an object of suspicion or distrust; his opposers, whatever cause they may have had for opposition, could not but feel that he was disinterested. He held it as his one paramount object, to accomplish the greatest amount of good, which was possible during his whole life. He laid a plan, for his part, that species of mind which acted by plan, for the fulfillment of this great aim; he labored for it in the family, the study, the college, and the pulpit, with an even sober industry; all his other aims he subsidized to it by principle, as well as by system. The means of raising himself from the severest despondency which he ever experienced, was, the formation of the purpose, as a settled and definite one, to strive for the welfare of the world, whatever became of himself. He began to live more cheerfully, when he began to live more singly for others. He found his life in losing it, and forgot his own darkness in looking at the brightness of God.

It is needless to say, that a man of our brother's rich endowments, must have been eminently qualified for the president's chair and the pulpit. Reserved and discreet in his ordinary intercourse, he never lost his dignity; he therefore secured the uniform obedience of his pupils, the respect, and often veneration of his parishioners. At the same time he was so equable, and gentle, and affectionate in his social feelings, that he bound the members of college to him with the cords of love, and while the members of his parish revered him as a guide, they trusted him as a father. His was a rare combination of sweetness of temper with firmness of authority; the amiable and commanding. He entered, with a lively interest into the circumstances of his scholars, accommodated his instructions to their diversified wants with aptness, and held in his mind a comprehensive and connected view of the distracting duties which were multiplied upon him. When he preached, and preaching was his employment which best harmonized with his temper, and from which he reluctantly descended to any, even the most honorable office, he never stood before his subject, and displayed his own own powers; but always placed his subject before him, and while out of sight himself made the truth shine before his audience, and by cogent argumentation, and fervid feeling, and racy, elevated style, and distinct, dignified delivery, was often eloquent, and sometimes resistless. His high encomium is, that he was a sincere, lucid, faithful preacher of the truth as it is in Jesus.

PAUL AND PLINY.

The volume of Sermons by the late Rev. Joseph S. Buckminster, published at Boston in 1815, contains a discourse on the Epistle of Paul to Philemon, concerning which he makes the following remark:

'There is a mixture of tenderness and of authority, of affection and politeness, in this short letter, an earnestness of intercession, united with a care not to offend, even by a word, a choice of phrases the least obnoxious, of arguments the most honorable, and of motives the most penetrating, which show the writer to have been a man of great address, as well as of strong affections, and master of a persuasion not easily resisted.'

Afterwards he adds:
'It happens, by a singular coincidence, that there has come down to us a letter of Pliny, the cotemporary, the consul, the man of letters, who lived in the same age with the apostle; a letter, addressed to one of his friends upon an occasion precisely similar to that of Paul, interceding for the pardon of a runaway slave. In comparison with that of Paul, however, I hesitate not to say, that it is altogether inferior, not merely in affection, in dignity, and the spirit of christianity, of which Pliny was ignorant, but also in the subordinate beauties of style, and in the eloquence of persuasion. And yet Paul was a Jew of Tarsus, and Pliny, the ornament of an accomplished court and of a literary age.'

The epistle of Pliny here referred to is the twenty-first in the ninth book. As some of our readers may be gratified by an opportunity of comparing this letter with that of Paul to Philemon, it is here extracted as given in W. Melmoth's translation.

TO SABBATHS.

Your freedman, whom you lately mentioned to me with displeasure, has been with me, and threw himself at my feet with as much submission as he could have fallen at yours. He earnestly requested me, with many tears, and even with all the eloquence of silent sor-

row, to intercede for him; in short, he convinced me, by his whole behaviour, that he sincerely repents of his fault. I am persuaded he is thoroughly reformed, because he seems deeply sensible of his guilt. I know you are angry with him, and I know it is not without reason; but clemency can never exert itself more laudably than when there is the most cause for resentment. You once had an affection for this man, and I hope will have again; in the mean while, let me only prevail with you to pardon him. If he should incur your displeasure hereafter, you will have so much the stronger plea in excuse for your anger, as you shew yourself the more exorable to him now. Concede something to his youth, to his tears, and to your own natural mildness of temper; do not make him uneasy any longer, and I will add, too, do not make yourself so; for a man of your benevolence of heart cannot be angry without feeling great uneasiness. I am afraid, were I to join my entreaties with his, I should seem rather to compel, than to request you to forgive him. Yet I will not scruple even to unite mine with his; and in so much the stronger terms, as I have very sharply and severely reproved him, positively threatening never to interpose again in his behalf. But though it was proper to say this to him, in order to make him more fearful of offending, I do not say so to you. I may, perhaps, again have occasion to entreat you upon his account, and again obtain your forgiveness; supposing, I mean, his fault should be such as may become me to intercede, and you to pardon. Farewell.

HON. MR. EWING.

Mr. Ewing is perhaps the most conspicuous man in this State at the present time, unless Judge McLean be an exception. Although he has been in Congress but a single session, he has acquired a high reputation as a statesman. He is agreeable in his social intercourse—rather inclined to be what some would term 'jovial.' His countenance is strongly marked. He is very large and corpulent, and would weigh, I should judge, more than two hundred. I should think him to be about forty. He is a self-made man—a striking exemplification of what a man can attain to by merely personal effort. He is a native of this State, and was born poor. In his youth, his principal employment was wood-chopping. Being very athletic, he excelled in the labors of the axe. At length, when he had become what would be called, 'a great, overgrown, awkward, brawny young man,' by a fortunate jostle, a desire for an education waked in his bosom—he directed his steps to this institution, where he completed his education preparatory to the study of the law. In term-time he chopped wood at the College door—and in vacation, it was his custom to swing his axe upon his shoulder, and go forth in search of a job; which he would accomplish, and return with fresh vigor at the commencement of the next term. In this way he sustained himself while in College, and came out with a constitution as vigorous as when he entered.

Thus is this hardy son of Ohio climbing his way to the giddy heights of power—and I should not be surprised, if at no very distant day, he should plant his foot upon the topmost step in the ascending scale of political distinction. His moral principles, I believe, are regarded as correct.—Ed. Ohio Observer.

The Marshpee Indians.—On reading the memorial of these injured people, the remnant of a once great nation, and the rightful owners of an immense territory, but now reduced to a few miserable families, by the oppressions of the white men, we had hoped that a returning sense of justice would have induced the present legislature to unbind the heavy burdens put upon them by the unrighteous enactments of their predecessors. But we fear that our expectations were vain. It seems that nothing is to be done to cancel any part of the debt of ingratitude which we have contracted; and those poor unfortunate, now here suing for something like justice, are to be sent home with their grievances unredressed, and they again subjected to the tyranny of a set of Vampyres in the shape of agents and overseers. If such is to be their treatment, it is abominable. It is adding insult to injury, it is disgraceful to men calling themselves civilized, and should be reprobated by every person who has the least spark of feeling for his injured fellow-creatures.

Let not those guilty of such an act ever again open their mouths on the subject of CHEROKEE injustice.—New-England Aftonian.

YEAST. Good housewives, who take delight in sitting sweet and light bread before their families, feel vexed at nothing more than bad yeast; and they are sometimes put to a great deal of trouble in procuring a good article. The following is said to be a good recipe for making it: Boil one pound of good flour and a quarter of a pound of brown sugar, and a little salt, in two gallons of water for one hour. When milk warm, bottle it and cork it close, and it will be fit for use in 24 hours. One pint of yeast will make 18 lbs. of bread.

Sir John Fielding, the famous magistrate, who was blind, had a pipe fixed from the carriage to the coach box, through which he could converse with the coachman, without being heard by others. When his carriage was stopped by an obstruction in the streets, he inquired of the coachman what kind of a carriage, &c. occasioned it, and it was his humor then to put out his head, and shout out in his usual peremptory tone, 'take that cart out of the way; or 'you, sir, in that chaise, drive on!' This occasioned great astonishment how he who was blind could perceive the cause of the stoppage, and was a source of great amusement to Sir John.

Extraordinary Wager.—On Tuesday last, an extraordinary but very absurd feat was performed at the Swan Clewer, between two crumples of that village. It appears that a jealousy has been for some time past existing between these worthies as to their respective strength, and as they could only muster two sound legs between them, they after much deliberation, came to the novel determination of deciding which was the best man by seeing which could stand the longest time upon his sound 'pin' without resting. Both parties accordingly met at the above place at one o'clock, and put themselves in the duck-like posture agreed upon, and in that position they remained till half past nine, when the loser fainted away.—Berkshire Chronicle.

Something in a Name.—Mr. Salt, the American traveller, used to tell himself, that at his birth, his father meant to name him Peter, but a friend of his objected to the name, alleging that when he went to school, he would get no other appellation but Salt-petre.

Shocking Casualty.—Mr. Charles C. Cohen, a respectable chemist, was killed on Saturday morning, at his factory in Hamilton street, while engaged in the preparation of fulminated mercury. He had just thrown additional fuel in the furnace of a water bath, and was in the act of lighting a pan containing some of the undried article, when a spark from the fire is supposed to have ignited it, and a terrific explosion ensued. The concussion produced was so great, that a young man who was ascending a ladder in the other end of the building, was thrown with considerable violence to the ground. When he arose, he observed Cohen lying on the floor, and so shockingly disfigured that he could hardly be recognized. He disengaged the unfortunate man from the rubbish by which he was covered, when Mr. Cohen uttered a piercing shriek, and exclaimed, 'throw water on my face!' His right arm was projected through the roof to the adjoining coal yard; his left eye was blown from the socket, his brain materially injured, and his body dreadfully mutilated. His right arm, which was broken in two places, was amputated by Dr. Rogers, but he died about four o'clock in the afternoon, leaving a wife and three young children entirely destitute.—New-York Standard.

In grappling for a lost anchor in the Hudson river, a little below West Point, a number of links were brought up, which formed a part of the great chain stretched across the Hudson river during the revolutionary war, to prevent the British fleet from passing up to West Point. The number of links recovered is fifty one; they are said to be over a foot each in length, and averaging from thirty to forty five pounds each in weight. They are supposed to have diminished one third in size and weight by corrosion, and were raised with difficulty, in consequence of their close adhesion to the bottom. They were so imbedded with the rocks below, that it took three days hard pulling to bring them up, and large stones adhered to them, some weighing from fifty to twenty pounds each. The fifty-one links weighed 1500 lbs. A certificate of these facts is published in the New-York papers, and one of the links has been presented to the New-York Naval Lyceum.

Paris, Dec. 24.—We learn by the Neapolitan Journals, that up to the 1st inst., Vesuvius continued to emit flames and liquid fire. There have been two new openings formed in the old crater towards Capandules and Torre del Greco. One of the currents of lava has taken a direction towards the plain of Genetta, and the other towards Bosco tre Case. The subterranean reports have, however, ceased, and a thick column of smoke issues forth, forming itself at the top into the shape of a mushroom, and the clouds of which, carried away by the currents of air, present a very curious appearance.

Stereotype Printing.—From a report published by the Dutch government, it appears that this ingenious art was invented so long ago as the year 1700, by John Muller, minister of the German reformed church at Leyden. His first method was that of soldering the types together after the page was composed; but afterward he had plates cast from a plaster-of-Paris, or metal mould, as done at this day. He and his son published various works printed in this manner. It is extraordinary that the art was afterwards suffered to fall into oblivion, and was re-invented a century later.—See Notice in Foreign Quarterly Review.

Portuguese Vintage.—The wine vineyard stretched its dreary length along the whole extent of the hill behind the Quinta—the stunted vines, tightly attached to short poles, were barely two feet in height, and infinitely less attractive in appearance than a field of gooseberry-bushes—the vines were there—the rabble of the province; many of them half naked, all them filthy, and most of them ruffianly in appearance to the extreme degree. And the women were worthy of their associates—disgracing, dirty, and drunken! The bullock-carts were there also; creaking and groaning as the huge beasts moved forward to escape the goad of their impatient driver. And this was a vintage!

Ephraim Pierce, a colored man, employed as a porter for the steamboat of the New-York Rail Line, found a few days since, in Chesnut street, a bundle of bank notes amounting to five hundred dollars. He carried the money immediately to the agent of the Company, and asked advice as to the proper mode of procedure. He was advised to advertise it in the papers of the next morning, if those of the afternoon just about to issue, had no notice of the loss. The loss was advertised. Ephraim hastened to the loser like an honest man; and the owner was happy in rewarding him with a fifty dollar note.

John Tappan, Esq. of Boston, in his late letter to Albany, says: 'Nearly all the wine used at the communion table in our country, I have good reason to believe, is made in this country, of the vilest materials; and one dealer boasted the other day of having sold such wine for the sacred purpose, and I have his name.'

SECRET PRAYER. Secret prayer, said the celebrated Dr. Hunter, like the melody of a sweet toned voice stealing upon the ear, gently waits the soul to heaven; social worship, as a full chorus of harmonized sounds, pierces the sky, and raises a great number of kindred spirits to the bright regions of everlasting love, and places them together before the throne of God.

Mr. T. Macaulay, member of the Parliament, so distinguished for his able speeches, and his eloquent writings in the Edinburgh Quarterly Review, has been appointed to an office in India worth £10,000 sterling per annum.

The John Bull, East India paper, gives a melancholy account of storm at Mungelaht, which appears to be, and we hope will prove, greatly exaggerated. It states the loss of boats and other small craft at 20,000, of human lives, 300,000.—London paper.

A person, speaking of the remarkably short lives of prime ministers, said, that 'almost as soon as they're primed, they go off.'

A tavern has been built on the summit of Mount Faulhorn, in Switzerland: it stands at an elevation of 8140 feet above the level of the sea.

Nothing truly great and good can enter in the heart of one attached to no principles of religion, who believes no Providence, who neither fears hell nor hopes for heaven.—Berkley.

Conversation.—The first ingredient in conversation, says Sir W. Temple, 'is truth—the second, good sense—the third, good humor—and the fourth, wit.'

MORAL.

[For the Liberator.]

MENTAL FEASTS.

A mental feast is a convocation of rational beings, who come together not to feast upon the delusive pleasures of the bowl, or the table, which are but mere animal gratifications, shared alike by senseless brutes; but to enjoy the sublime and exalted pleasures of intellectual cultivation and improvement.

A mental feast consists in mind feasting upon rational ideas, in which every guest contributes and receives in proportion to the endowments of the understanding.

In mental feasts we partake of the sublimer bounties of our heavenly Father, and we are thereby made stronger to do his will and to serve him in his spiritual kingdom; and thus we become better prepared for the society of angels, and the spirits of the just made perfect in heaven. Let these convocations, then, be always conducted with a direct reference to our dependence upon God, from whom alone cometh every good and perfect gift; and let it be the principal concern at all those meetings, that the cause of God may be promoted, and his great name glorified.

Our colored female friends, in divers places, have adopted the practice of holding mental feasts. While many of their fairer and more privileged sisters are spending their precious time at the theatre or the ball-room, they, more rational and wise, are cultivating those qualities of the soul which are indispensable requisites for the enjoyment of heaven. Let the fair daughters of Columbia take example from those, whom too many have regarded as unworthy of their notice; and let a more rational system of amusement be universally introduced in every grade of society, and the angels of God will witness and record the improvement with complacency and delight.

ROLAND.

By a colored female.

AN ADDRESS
Delivered before the Members of the Female
Minervian Association:

DEAR FRIENDS,—These monthly assemblies, I believe, are not confined to any particular class or sex; they are to improve the mental condition of all who feel disposed to participate in the knowledge of piety, truth and justice: and it is my sincere wish, that through the many exertions which have been made for our moral improvement, pride and prejudice may ere long cease. But it is with feelings of sorrow that I say things of this character too strongly exist among ourselves. With all the persecutions and difficulties which we have had to encounter, we are estranged one from another. Tell me, my friends, are these things to last much longer? Must I reluctantly say, that persecutions of a deeper dye will be the only means of blotting them from the page of memory? Heaven forbid! What heart has not already keenly felt the stings of our persecutors?

Let me earnestly entreat of you all, when kneeling beside your couch at even, invoking blessings from our Supreme Benefactor, not to forget the slaves. The cruel manner in which they are chained, driven, and sold like beasts of the field, should ever excite in us feelings of sympathy. Yes, my friends, what tongue can express, what heart conceive their unceasing sufferings? Often has my blood changed to icy chillness, my heart throbbed with sorrow and compassion, when reading or hearing of their extreme wretchedness; and I would exclaim within myself, 'What can be done to relieve them? I fear, nothing—nothing to close this scene of misery. Yet I will not despair. God is all-sufficient—his hand is ever ready to succor the weak and needy; and may the prayers of our zealous and ever dear advocates ascend like sweet incense to the throne of grace, and their labors diffuse light and knowledge throughout the world.'

Philadelphia, Feb. 7th, 1834.

THE USE OF TOBACCO A GREAT EVIL.
Messrs. Editors.—I am a plain man, a farmer; unaccustomed to write, especially for the press. Yet believing as I do, that the use of tobacco is a great evil, and calls loud upon the christian public for reformation;—that no professor of religion can habitually make use of it without incurring guilt; and that ministers and churches ought to be thoroughly awake on this subject; and hoping to escape the strictness of the critical reader, if you will occasionally grant me a short space in your columns, (although inadequate to the task,) I feel constrained to send you a few thoughts, together with some facts connected with the use of this loathsome, intoxicating weed.

I am aware that the subject is a delicate one; that ridicule, and sarcasm, are often connected with it; but my only request is, a serious, conscientious, impartial examination; accompanied with a sincere desire to know and follow the path of duty.

The evil arising from the use of Tobacco may be seen by the effects produced on its votaries.—'The tree is known by its fruit.' Tobacco has an intoxicating quality; and the man who is constantly under its influence, is to some extent intoxicated. He is under an unnatural excitement; without it, he is lost, he sinks, his spirits and his strength fail, and he is unable profitably to pursue any kind of labor, or business, until his usual tone of feeling is restored by an application of the intoxicating drug. If a man may be as really intoxicated by the use of tobacco, as the use of ardent spirits; and the effect produced, is in consequence of the indulgence of a beastly appetite; where is the great difference in the criminality?

The raised tone of feeling in the man who makes constant use of tobacco, and the daily moderate drinker, may justly be considered very near equal. Tobacco is injurious to the animal system. For proof of this position, I have the testimony of many respectable witnesses, male and female, one of which I will mention. 'I used tobacco,' said an aged man, 'until I lost the principal part of my teeth. My appetite was gone, a general debility, and relaxation of the nerves forced me to abandon the practice. The effect was salutary. My appetite returned, my health and strength were restored; and with few exceptions continued to the present time, through a lapse of near fifty years.'

Ohio Observer.

J.—S.

DR. GARDINER.

No. 19, Paol-street, between 5th and 6th streets, and between Pine & Spruce.

PHILADELPHIA.

GRATEFUL for the liberal patronage received, and soliciting a continuance of the same, offers his services and advice in all cases of disease, having been successful in practice, and having a general experience in Medical Botany.

He offers his vegetable preparations, public, viz. Lobelia, 1st, 2d and 3d preparations; Nos. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nerve Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for the face; Cancer Salve, and others used for a variety of sores; Strengthening Plasters; Tincture; Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which cures radical diseases arising from impurities of the blood, mercurial diseases, scrofula, &c.; Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, rheumatism, &c. These medicines will cure the following diseases: Cramp, gout, rheumatism, hooping cough, asthma, pleurisy, dysentery, worms, summer complaints so destructive to children, dyspepsia, or indigestion, the causes of derangement or consumption, St. Anthony's fire or eruptions, pelias, liver complaints, gravel, chills or ague, bilious remittent; and, in short, any kind of fever, or any complaint, ready yield to these vegetable medicines.—Lungs, evil, dropsy, nervous affections, measles, small pox, &c.

Dr. Gardiner is aware that there are many spurious remedies offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impostures, and from that circumstance may be inclined to treat these medicines as another imposture. He is also aware of the force of the prejudice of education, and predictions in favor of popular opinions and customs, and he does not say that they are infallible in every case; but he solicits for them a trial; and they who make use of them in a disease, will prefer them in every other complaint; and to those who shall take them, follow the directions strictly, for a specified time, and receive no essential benefit, the money that they paid for them shall be returned. And he conscientiously avers, without fear of successful contradiction, that these medicines are purely botanic, and possess no poisonous mineral or deleterious principles. In corroboration of these assertions, he offers a few names of persons well known, whose families and among whose acquaintance his medicines have been used with success, to whom persons interested may refer. Rev. Charles W. Gardiner, Richard Howe, Rev. Simon Murray, Ignatius Beck, Rev. Jeremiah Durham, John F. Lewis, Rev. Durham Stevens, John Bowler, Rev. Prince G. Laws, Paris Sellers, Rev. Charles Bohannon, Jacob Gilman, Rev. Elijah Smith, George Mendon.

[T] Dr. Gardiner has received a large number of Certificates from persons who have used his medicines, in various diseases, with complete success.

Philadelphia, Jan. 1, 1834.

TO THE PUBLIC.

SIROP LES HERBES.

THIS 'Syrup' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the breast and lungs, and indeed every thing leading to Consumption. It is equally effectual in removing Scrofula, King's Evil, Tetters, and all those affections that originate in the impurity of the blood. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. The proprietor of this 'Syrup' does not recommend it in the general style, by saying it has made a Thousand Cures, or that she can produce Hundreds of Certificates; but she can only say from experience, (the only test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrup,' however, will subjoin the following certificates from persons who have been relieved by it, and in the manner they have stated, and who have not had any return of their symptoms up to this time. She could furnish many more to show the efficacy of the 'Syrup,' but she thinks that these will have the effect of inducing those who may be laboring under any of the complaints she has mentioned to try it, which is all she asks; a trial, its virtues will be known, and its credit established.

E. MOORE, Philadelphia.
Mrs. Moore.—I make the following statement from a hope of being serviceable to those of my fellow creatures who may be affected as I have been. It is now more than five years since I was first attacked with scrofula. Nearly five years of the time I had the advice and attendance of some of the most skillful physicians of this city. Their skill availed nothing; on the contrary, the disease gained ground daily, and at the time I commenced taking your Syrup Les Herbes, I was a distressing object to look at, and my pain I suffered was almost beyond endurance. It is now about six weeks since I began to take your syrup, and